

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

We cannot keep Mr. Andrew Lang out of these columns. As a master of a kind of knowledge which is a little rare at the present juncture, he is in great demand. So that it is quite natural to find him the author of an article in the "Contemporary Review" on "Superstition and Fact." The paper is in part to combat Mr. Tylor's theories of an animistic origin of all ghost stories, and partly to explain them by "telepathy." The paper is worth reading, and its concluding paragraph is remarkable. Mr. Lang says:—

The chief reason for believing that an accepted extension of human faculty may be imminent is this: A certain set of phenomena, long laughed at, but always alleged to exist, has been accepted. Consequently the still stranger phenomena—uniformly said to accompany those now welcomed within the scientific fold—may also have a measure of fact as a basis for the consentient reports.

This is a liberal and honest way of looking at matters as they undoubtedly stand.

In Mr. Fleming's address, reported in last week's "LIGHT," and also in an article on "Further Experiments with Eusapia Paladino," reference is made to the experiences and opinions of Dr. Ochorowicz. In the latter paper a striking experiment is narrated. We are told that when "John King" pressed down the dynamometer there was a loss of power among the members of the circle, Dr. Ochorowicz himself losing most. This is very instructive, for it shows that in some way the ethereal agencies manipulate the energy of the assistants, and turn that energy into mechanical force. In other words, the presentment on the material plane is dependent on the material pabulum which is ready to hand. It shows, moreover, that such material manifestations can only be produced by spirits not very far removed from mundane influences, for the turning of this energy into such a force could hardly be accomplished by anything very far off. The analogy of the transformation of electrical separation into mechanical energy will be at once apparent, and one will recollect the frequent assertion of exalted spirits that they can only communicate through spirits of a lower order.

Speaking of Eusapia Paladino reminds one how the Press generally has ignored the Milan experiments. Yet they were attested with as perfect an attestation of recognised authority as any physical experiment that has ever been made. We do not wish to complain too much of the attitude of scientific people; that is altering, though there is still something to be desired; but the position that the general Press, especially the newspaper Press, continues to hold with regard to occult matters, is as unfair as it is ridiculous. As an example, a few days ago the "Daily News" had a leading article on conjuring in which certain

Spiritualistic phenomena were referred to, and "conjuring" was taken for granted as the genesis of all such phenomena. The patience of the Milan philosophers was totally ignored; and all the work of the Psychical Research Society, to say nothing of the continuous record of Spiritualistic investigation, was forgotten, or perhaps had never been known. This sort of ignorance, or impertinence, is worse than absurd; it is a mistake.

In a paper by the Rev. John A. Lahm on the "Antiquity of Man according to Prehistoric Archæology" there occurs this passage in the condensed account of it given in the "Literary Digest." The writer is speaking about the division of prehistoric times into the three Ages of Stone, Bronze, and Iron, and shows how such hard and fast divisions are misleading. To illustrate this he says:—

Yet more. According to the researches of Dr. Schliemann, there was neither a Stone Age nor a Metal Age in Greece and Asia Minor. In the finds at Troy, especially, there is the most striking evidence of devolution. Here, as well as at Mycenæ, the ornaments and implements discovered, even in the lower strata, far from indicating a state of savagery and degradation, betoken one of high civilisation. In the light of Schliemann's discoveries, not to speak of others pointing in the same direction, made in Egypt, and among the ruins of Assyria and Babylonia, bearing on the condition of primitive man in the Orient, the conclusion seems to be inevitable that the modern evolution-school is wrong—that the history of our race is not one of development, but one of degeneration. Thus the story of the Fall, as recorded in Holy Writ, is corroborated by the declarations of the newest of sciences—prehistoric archæology.

Whether the Schliemann investigations do or do not help out the legendary story of the Fall, there can be little doubt that the generally received doctrine of progress onward without epochs of decadence is not right. There may have been many civilisations before the present commercial one. In Egypt the civilisation seems to have been more or less a spiritual one. Barter is the keystone of our own. Peru and Mexico had their civilisations even within the historic period. And who shall say that the savages, even the Ainu, may not be degenerate descendants of the supporters of a long lost refinement? Take away the conventional safeguards, and where would be the culture of Western Europe?

Superstition, so-called, is still to be found in very high places. Why are dates said to be "sinister," unless there is something unpleasant belonging to the epoch marked by the date? The "Times" correspondent in Paris telegraphs in respect of the formation of the new French Ministry that

The sinister date of December 2nd, associated with Louis Napoleon's *coup d'état* of 1851, has a second time been just avoided. M. Carnot was elected on December 3rd, 1887, thus entering to-day on his seventh and last year of office, and the decrees appointing the new Cabinet bear date December 3rd, though they were probably signed before or on the stroke of midnight on the 2nd.

Is the law of association sufficient to explain this kind of fear? or does some subtle apprehension of disaster creep into the minds of even the hardiest? And if it does, where does it come from?

THE MIRACULOUS STATUE AT MELLHEHA.

The Catholic magazine "The Month" gives an account of this statue in its issue for November.

The village of Mellheha is in Malta, about thirteen miles distant from Valetta. The English Fathers of the Society of Jesus have a large school at St. Julian's. The boys belonging to the school go on excursions into the island at various times. On March 20th this year, the feast of St. Joseph, they went for a holiday to Mellheha, with them going two of the Fathers, one of whom, Father John M'Hale, sent the account of the statue to "The Month." On the road some of the boys spoke of the cave in which the statue of Mary was placed, and talked about the hand of the statue which moved from time to time.

Father M'Hale tells how he and the boys tried to count the steps leading to the cave, and bungled the counting. This, he says, is mentioned to show that their minds were not too seriously inclined towards the miraculous statue. The statue is said by Father M'Hale to be, roughly, about six or seven feet in height, and stands on a rock from four to five feet above the ground. The rock is about nine feet from the sides of the cave, and the same distance from the iron railing in front. But Father M'Hale must here tell his own story:—

I went forward in the direction of the statue, leaving the other Father with a number of the boys near the entrance. They were trying to make out a Maltese inscription about ten virgins who were supposed to have lost their lives in a passage which formerly led to the cave, but had since been closed. My eyes by this time had grown accustomed to the dim light of the cave, and on reaching the railing I saw the statue before me. I was deeply impressed by its majestic and dignified appearance. It is an old statue carved out of the common stone of the country—a soft whitish limestone. In her left hand our Lady is holding the Divine Infant, whilst her right hand is free and extended some distance from her side in a very conspicuous position. The fingers were resting on each other, and bent forward in the shape of a hook. The sacristan lit two large candles and placed them in front of the statue. There is always a small lamp at the front of the statue kept burning in our Lady's honour. Whilst closely examining the statue I asked some of the boys, who stood near me, which hand was supposed to have moved. They told me it was the right hand, and I turned my eyes to look at it. It was perfectly still. But almost immediately I was startled by seeing the little finger move gently backwards. This was followed by the next two fingers, then by the forefinger, and last of all by the thumb. When the fingers had assumed a very graceful position, the whole hand moved gently upwards some ten or twelve inches, came slowly down again and ended by forming a beautiful cross. The fingers then resumed their original hook-like position, and after a pause of a few moments the gesture was again repeated.

As soon as the boys near the railing saw the hand moving they began to shout out, "A miracle! a miracle!" Those who were amusing themselves by counting the steps rushed forward to see what was taking place. The other Father was still busy with the inscription near the entrance and took no notice of their shouts. He had been in a different carriage on the drive, and did not even know there was a statue in the cave. He had heard indeed of a miraculous statue at Mellheha, but was under the impression that it was somewhere in a neglected grotto on the sea-shore. I called to him and asked him to come and see the statue. He came up immediately and saw the hand moving. He tried several positions, but in each beheld the hand in motion. Fearing lest it might be his own head that was moving, he stood near to the wall, leaning up against it for support, and fixed his eyes on one of the cross-bars of the railing. He then distinctly saw the hand rise above the bar and slowly descend below it. To prevent my own head from moving I tightly squeezed it between two of the bars of the railing, and I can vouch for the movement being precisely the same.

In the meantime I had summoned to my side an English Protestant boy, Frederic Clothier by name, a lad about fourteen years old. I asked him to look at the right hand and tell me what he saw. He at once exclaimed, "Father, it is moving,"

and he described each different gesture just as it appeared to my own eyes. I was closely watching the movement of the hand, when this boy called my attention to the action of the child, exclaiming: "See, Father, the Child's hand is also moving." I looked up and saw the tiny hand of the Child blessing us. The little head, too, was moving gently from side to side, and the appearance of the face seemed to change. When the head and hand were moving the expression very much resembled that of a little child crying for joy. This may have been due to my own imagination. However, it deeply impressed me at the time and I thought it was worthy of mention. When the hand was at rest there was certainly nothing extraordinary about the appearance of the face. We stayed in the cave about half an hour, and the hand continued to move the whole time we were there. Just before leaving we knelt down and said a few fervent prayers to Our Lady of Mellheha in thanksgiving for her blessing. In going out I turned to some of the older boys, who on entering had expressed their utter disbelief, and asked them if they still adhered to their former views. They were very serious after what they had seen, and meekly replied that they did not.

The movement of the hand was anything but uniform. Sometimes the fingers would open out one after the other, and close in the same manner, or again would open out together and close one after the other. The hand too would at one time rise ten or twelve inches, at another only half that distance, while the motion was constantly changing. To make the larger crosses the whole arm from the shoulder was in motion, whilst in forming the lesser signs it seemed rather to move from the elbow. No matter how the gestures varied there was something so gentle and attractive about the movement that the feeling, almost amounting to fear, which came over me when I first saw the fingers moving speedily disappeared, and I felt irresistibly drawn to pray to our Lady. The blessing produced a most marked and salutary effect on the conduct of the boys. Their conduct, though always good on these outings, was quite remarkable and subdued for the rest of the day.

The two lay-brothers occupied in preparing the lunch were unable to visit the cave during the morning. When lunch was over, I asked them together with a friend of theirs to come and see the statue. On entering the cave the hand was still. We had not been there many minutes, when the three suddenly shouted out together, "The hand is moving." To me the movement seemed very slight, especially after what I had witnessed in the morning. The hand stopped after a few seconds, and though we stayed several minutes longer, no further movement was seen.

In a few remarks about the history of the shrine, Father M'Hale states that it was left untouched by the Turks when they destroyed every other vestige of Catholicity in the island. They even went so far as to send oil from Constantinople to be burned before the picture of the Blessed Virgin by St. Luke which is also kept at Mellheha. But if this be so, is there not a presumption that the statue was there before the Blessed Virgin was heard of in Malta, and that the movements are produced in accordance with the rites of a cultus long anterior to either Christianity or Mahometanism?

As to the movements Father M'Hale further says:—

Of the movement I have not, nor can ever possibly have, the slightest doubt. To suppose that upwards of sixty pair of eyes should be deceived with regard to a series of movements so varied and so frequent, is to deny the value of human observation. For upwards of half an hour the massive fingers of a large stone hand opened and closed again within a yard or two of our faces, the hand and arm made signs of the Cross just above our heads. It is impossible to deny an objective reality in what produces such a sensation.

Yes, but whether it has anything to do with the Virgin Mary is quite another question. A better knowledge of the habits of Indian idols might throw some light on the subject.

It is interesting to note Father M'Hale's remarks on the reasons why this phenomenon was shown to the boys. He says:—

Many of our boys were very young and singularly innocent. Nearly all of them had received Holy Communion that very

morning. It was not surprising, therefore, that our Lady should take a special delight in repeatedly blessing their pure hearts on the feast of her Blessed Spouse.

This, perhaps, militates a little against the evidence as far as the boys are concerned, for if they had received the Holy Communion, unless it had been a mere form, they were probably in a somewhat exalted frame of mind.

Father M'Hale having come to the conclusion that the best times for expecting the "miracle" were on either "one of the Blessed Virgin's feast days or on one of the great festivals of the Church," took the boys to Mellheha again on the Feast of Corpus Christi. After describing the lesser details of the excursion the Father says that after entering the cave:—

During the first few minutes nothing took place. Many of the smaller boys were making a great noise by running up and down the steps at the entrance, trying to count them. I had just turned round to quiet them and bring them forward, when my attention was called to the statue by a sudden cry from those near the railing. Looking up at the statue, I saw the hand gently moving. This time it did not rise more than five or six inches. The movement, too, was very slow. After completing the cross the hand was still. What followed next seemed to me to have been done by our Lady to convince us that she had really given us her blessing. The thumb and the forefinger were about an inch apart from each other. Though the hand did not move, the thumb joined the forefinger, opened out again, then rose about an inch above it, after which it descended the same distance above it, and ended by rising to its original position. This continued for some minutes. The Father, who was standing just under the hand, asked me if it would be advisable, when the thumb and forefinger were next apart, to put his own finger between them. He had no doubt about the movement, but simply wanted to have the satisfaction of feeling it by the sense of touch. For fear lest there should be any irreverence or undue curiosity in the action, I strongly advised him not to do so. He yielded to my suggestion. Shortly after this the fingers ceased moving.

OUT OF THE BODY.

The Dutch "Sphinx," quoting from "L'Analyse des Choses," gives an article by Dr. Gibier in substance as follows. The doctor had a patient, a young man, by profession an engraver, who once was overtaken by a curious sensation in an inexplicable manner, about ten o'clock in the evening. He lay down on the sofa in his room, and to keep himself from sleeping he lit a cigar. Presently he felt as if he were stupefied and the objects before his eyes began to whirl, when suddenly, although he had not left the sofa, he felt as if he were standing in the middle of the room. Not a little astonished, he looked towards this couch and saw his body lying there, his head resting on his elbow, and the cigar in his hand. At first he thought he was dreaming, and then he thought he was dead, but on looking at his body he found he could see the interior and observed the movement of the heart and circulation of the blood. Becoming somewhat more courageous, he thought of trying if he could extinguish the lamp but discovered that he could not turn the button to move the wick down. He now looked at himself and found that he was seemingly clothed in white. Moving in front of the glass to satisfy himself on this point, a new surprise befell him. He did not see in the mirror the image of his new body, but seemed to be looking through the glass and the wall into the apartment of a neighbour, where he had never been. This room was in darkness, but light appeared to stream into it from his own person, by means of which he could plainly see every object. He was seized with a desire to enter this dwelling, and immediately he was there, and could take note of all the surroundings. He had only to wish in order to change places. He awoke at five next morning, lying on the sofa cold and stiff, the lamp burnt out and the cigar still fast held in his hand. At his request he was admitted by his neighbour to the apartment which he had visited, and found everything exactly as he had seen it. We presume it is Dr. Gibier of the Pasteur Institute of New York who supplies the above report.

Do what we will, we cannot empty life of its mystery. Each one of us is in himself a mystery than which there can be nothing greater.

SAINTS AND MEDIUMS.

By C. A. PARRY, B.A.

IV.—ST. THOMAS AQUINAS.—A MODERN CASE OF STIGMATISATION.

One of the most remarkable personages of the thirteenth century was Thomas of Aquino, known as Thomas Aquinas, the Aristotle of Scholastic Theology, born in 1224. Several incidents of what would now be considered a mediumistic character are recorded of him. The following story is told in the Bollandist biography:—

"St. Thomas was writing a commentary on Isaiah, and was arrested by a passage he could not comprehend. He prayed fervently for light, and fasted, to add to the efficacy of his prayers. One night, the monk Renaud, whose cell adjoined his own, heard him holding a conversation, but could not distinguish the words. A few moments after, Thomas called him and began to dictate the continuation of his commentary copiously and without hesitation, as if reading from a book. Then he dismissed his secretary, but the latter threw himself at his feet and said: 'Father, I will not go until you have told me with whom you were conversing just now.' 'It concerns you little,' replied Thomas; 'go, you have still several hours for repose.' But as Renaud insisted, adjuring him 'in the name of God' to give him this mark of confidence, the saint at length confessed that 'to initiate him into the understanding of the Scriptures, God deigned to give him Saints Peter and Paul for masters, and it was with them he had had the happiness to converse that night. But, in the name of God,' he added, 'I order you to reveal nothing of all this before my death.'"

A case of levitation is recorded of him. He had been taking part in a controversy on the Real Presence, and, approaching the altar, he laid in front of it what he had written, praying that if it was conformable to the truth, he might be made aware of it, but if not, that he might be hindered from publishing it.

"Now, the Doctor had been followed by his habitual companion and several other monks of our order, who saw Jesus Christ appear to him and, standing on the written pages, say affectionately: 'You have written worthily, my son, on the Sacrament of my Body.' And the Doctor continuing his prayer, he was seen to rise about a cubit into the air, as if pushed on one side by the ardour of his prayer and raised on the other by the attraction of his God."

His death is said to have been announced by two visions, one symbolic, the other clairvoyant. "As the Doctor was breaking the fetters of this mortal life at Fossa Nova," says the Bollandist biographer, "Brother Paul of Aquileia, doctor and grand inquisitor in the faith, then in the convent of Naples, seemed, while in an ecstatic state, to see Brother Thomas lecturing in Naples University before a huge assembly of students. Saint Paul entered the room, in company with other saints. The professor rose to meet the Apostle, who signed to him to continue his lecture. But the Doctor entreated him to do him the favour to say if he had rightly understood the sense of his Epistles. Paul replied: 'Yes, so far as a man can understand who is still plunged in the darkness of this life. But come, I will lead thee into a place where thou wilt have a clearer view of all truth'; and taking him by the hem of his scapular, he drew him out of the room. Brother Paul then began to cry with all his force, 'Help! they are carrying away our brother Thomas!' The other monks came thronging round, and he related the purport of his vision. The hour was remarked, and it was afterwards found to be that at which the Angelic Doctor had gone to receive his reward."

The other intimation, related by the same writer, was conveyed to a much greater distance. "Master Albert of Saxony, an old man of more than eighty, Albert the Great, the master of Thomas, crowned with all the glories of science and all the honours of religion, felt also by a divine communication the irreparable loss which the Church and his order had just sustained. He was at table with the other monks of the convent at Cologne, when suddenly he burst into tears. The prior asked him the reason. Albert replied: 'I have sad and important tidings for you. Thomas Aquinas, my son in Jesus Christ, the torch of the whole Church, has just died: God has revealed it to me.' The prior noted the event, and three weeks later it was known that it was the very day of the death of the Angelic Doctor."

The phenomenon known as the "odour of sanctity" is alleged to have occurred in his case also. In 1274, he was taken very ill on a journey, and was obliged to halt at the Cistercian monastery of Fossa Nova, in the diocese of Naples, where, a few days after, he died. The fame of the great theologian caused a contention among various universities and important monasteries for the honour of sheltering his remains, and this was heightened by the report of miracles wrought at his tomb. Seven months after the saint's death, the superior of Fossa Nova, fearing his monastery would be deprived of this precious object, caused the body to be exhumed in order to remove it to a less conspicuous spot, letting only two monks into the secret. According to William de Tocco, this fraud was betrayed by a perfume of unearthly sweetness emanating from the tomb and filling the chapel. It was perceived by other monks, who came thronging to the spot; the superior, frightened at the result of the desecration, caused the body to be replaced with all solemnity.

A modern case of the extraordinary phenomenon of stigmatisation, is that of Anne Katherine Emerich, the nun of Dülmen, in Germany, of whom the following account, quoted from Mrs. Hardinge Britten's "Nineteenth Century Miracles," is given by Clemens von Brentano, who observed this case during several years. He says:—

"The most remarkable features of this case were a bloody crown encircling the head, marks of wounds in the hands, feet, and side, and two or three crosses on the breast. These and the mark round the forehead often bled, the latter usually on Wednesday, and the former on Friday, and with such obstinacy that very often heavy drops ran down. This statement has been subscribed to by numerous physicians and others who have visited her. In 1820 the Ecclesiastical Board visited Dülmen several times, and found the facts to agree more or less with the published reports. On the breast was found a double cross in red connected lines. The bleedings had developed for years, and all accounts agree that they could not have been produced by any known applications from without. They have been watched continually for days, and washed by physicians, but never varied in appearance, nor could they be accounted for by any known physiological cause. Katherine appears to have been a highly sensitive, devout person from childhood.

"In one of her numerous visions, she informed her confessor that she had seen the Saviour, who appeared to her as a radiant youth, offering her a garland with the left hand, and a crown of thorns with the right. She seized the latter and pressed it to her brow, but on regaining outward consciousness she felt a severe pain encircling her head, accompanied by drops of blood. Soon after this, in 1802, she entered the convent at Dülmen. About 1814, her case became generally known through a pamphlet published by her attending physician. Still later she submitted, though reluctantly, to an official investigation, and though she always desired most earnestly to be left in strict retirement, she yielded patiently to any form of investigation that could throw light on her wonderful case."

Count Stolberg, the naturalist, who visited her in 1821, gives further particulars, as that for months together her whole nourishment consisted of water and fruit in the tiniest quantities, and sometimes she would fast absolutely for incredible periods. When in trance, a frequent condition, she often spoke in strange and beautiful language. Her prevision, knowledge of character, distant events and places, was astonishing, and her cheerfulness, piety, and resignation excited the admiration of all around her. The "thorn-wounds" on her head began to bleed early on the Friday morning, and later in the day the eight wounds on her hands and feet. No artist could have painted the crowns and crosses more accurately, and no matter how assiduously the blood-drops were wiped away, they continued to flow throughout the day. She had also a remarkable degree of clairvoyance.

Ennemoser, in his "History of Magic," relates many other remarkable and well-attested cases of stigmata. A striking one occurred as recently as 1869, the victim, or the favoured one, whichever she may be considered, being Louise Lafan, a poor servant girl of Bois d'Haisne, in Belgium. An account of her by an eye-witness was published in the "Tablet," in 1869.

It is in the relaxation of security, it is in the expansion of prosperity, it is in the hour of dilation of the heart, and of its softening into festivity and pleasure, that the real character of men is discerned.—BURKE.

PRAYER that aims at the mastery of the will of God, that cries passionately, "Give me this or I die," is the idlest breath that is wasted in the universe; but the prayer that breathes the undertone, "Thy will be done," masters the Hand that rules the world. So natural compassion is a beautiful handmaiden of life, but a fatal mistress.

FURTHER EXPERIMENTS WITH EUSAPIA PALADINO.

Dr. Julian Ochorowicz has been publishing in a Warsaw daily paper an account of his experiments with the famous Neapolitan medium; a second series of articles appeared in a popular Warsaw weekly paper, with illustrations; and it is expected that he will shortly give his experiences to the scientific world in less popular form, probably in the French language. Meanwhile we are indebted to Herr Lang, in "Psychische Studien" for some account of the first named.

Dr. Julian Ochorowicz is well known in Paris; he is the author of "De la Suggestion Mentale" (Paris, 1887), the friend and collaborateur of Professor Richet, and the inventor of the hypnoscope. He gives the following account of his progress from the old theories to the new, he testifies boldly to our facts and as he is not more than forty-three (no contemporary doctor over forty believed in Harvey's discovery of the circulation of the blood), we may reasonably hope that time will lead him to accept also our explanation of them.

"When I, having occupied myself with magnetism from my sixteenth year, read in the books of magnetisers that one can, in many individuals, directly evoke movements and compel to action solely through thought, I said, 'That's humbug! it contradicts physiology.' In the year 1885 I convinced myself of the reality of this phenomenon and wrote a book upon it. At that time I still refused to recognise the sense-transference of which the older magnetisers had so much to relate, and the so-called mediumistic phenomena of which the Spiritists told wonderful things. In April of this year I found sense-transference to be a fact, in May I found the mediumistic phenomena to be facts. Since that moment I am become meek as a lamb. I began to recollect various previously absurd facts that I had been unable to understand in consequence of scientific unbelief, and I arrived at the conviction that I should have made far greater progress up to the present time if I had not been struck with that artificial blindness for which I have to thank the schools, and above all I should not have wronged by contempt men who have proclaimed new truths at the cost of their position. When I now reflect that there was a time when I, too, took Crookes to be a fool—Crookes, the bold investigator, the man to whose genius we owe the invention of the radiometer, and the discovery of the fourth state of matter—solely because he was bold enough to avow his belief in the reality of mediumistic phenomena and to prosecute very exact investigation of them: when I recollect that I, too, read his article with that stupid smile with which his colleagues of the British Association were wont to set him down a madman, then I feel shame for myself and others, and I beat my breast and cry out of the depths of my heart 'Pater, peccavi!'

"Unhappily the same drama is repeated whenever a new truly great discovery comes to light. It was so with the discovery of the circulation of the blood, with the recognition of meteorites, with the introduction of steam power and telegraphs; the Paris Academy denied any practical importance to Bell's telephone, and the doctors of Vienna are still fighting over the genuineness of elementary hypnotic phenomena, which have long since been proved a hundred times over.

"Mesmer, the man of genius, who discovered a natural healing power in the human body, had to be rehabilitated by me in my French book when I had freed myself from the opinions of long years, forced into me by the orthodox teaching, causing a certain surprise in the camp of those hypnotic scribes who, after having decked themselves in Mesmer's feathers by appropriating his discoveries, thought fit to give him a kick out of respect for the faculty."

Dr. Ochorowicz went from Warsaw to Rome last May at the invitation of his friend, the painter Siemiradzki, to be present at some séances held in his house. The experiments are said to have been even more successful than those held in Milan, and it is suggested that this may be due to the strong magnetic power possessed by Dr. Ochorowicz, which he has often used for healing.

One of the most interesting experiments was made with a compass. The doctor requested "John King," the spirit control, instead of moving the table to move the magnetic needle of a compass under glass. Eusapia held her right hand over it, at first in vain; after a few minutes, however, the needle wavered backwards and forwards up to 15 deg. At this point Eusapia drew back her hand quickly and complained of violent pains in the fingers. "This movement," says Dr. Ochorowicz, "had nothing similar to either electric or to magnetic action. It was

mechanical movement, called forth by a strange law unknown to physics. There was an electroscope near the compass, and it showed no presence of electricity."

In another experiment the doctor observed two hands which made magnetic passes over the medium and the members of the circle, apparently to augment the power, while at the same time the opening and shutting of another hand was heard over the medium's head, similar to what is customary among magnetisers for "concentration of the fluid."

Other phenomena were the lifting of the medium in her chair on to the table, and her levitation five to six inches above it, "John King" saying through her mouth in the French language, which she does not know, "I will lift my medium in the air." At the same time a deep impression (as if through a handkerchief) of a right hand in modelling clay was found, while Dr. Ochorowicz was holding Eusapia's right hand fast, she being still in catalepsy. The hand was also bigger and had longer nails than hers. At the second impression the leg of the chair was also imprinted. Plaster casts and photographs of both and also of the medium's hand for comparison were made. Direct writing was also obtained, a mysterious 87, written between two closed slates. The strength of John King was sufficient to press down the pointer of the dynamometer to its utmost limit (200 deg. = 80kilo.), but it was shown that power was lost by the members of the circle, the muscular power of Dr. Ochorowicz himself having sunk after the séance from 135deg. to about 60deg., and the medium's loss being greatest of all.

Before the seance Dr. Ochorowicz tested every member of the circle with the hypnoscope; only one person showing moderate sensibility, which accordingly excludes transference by hallucination. Eusapia herself is only moderately sensitive to hypnotism, and is here said to have never suffered from hysteria or other nervous complaints.

Dr. Ochorowicz attributes great importance to the observed phenomena, for the genuineness of which he unhesitatingly vouches; he hopes for a rejuvenescence of science, especially a revivifying of physiology, which is at present only a skeleton of dry bones. As long as the unknown powers of the human soul remain unsearched, he sees no necessity for resorting to the hypothesis of spirit action. But he is firmly convinced of one thing, "Man does not end with the surface of his body."

AN EXPERIENCE OF SIR RICHARD OWEN.

The story below is given in the "Harbinger of Light" for October 1st. We copy it without guaranteeing its authenticity. We should be glad of any verification of the events as they are stated:—

Mr. Alan Owen, of Santa Barbara, California, a near relative of the "Newton of Natural Science," as he has been called, contributes to the "San Francisco Chronicle" of the 18th of June last the following circumstantial narrative of what happened to the deceased scientist while he was residing in Sheen Lodge, Richmond Park; the use of which had been granted to him by Her Majesty the Queen:—

Just at the time the Professor took possession of it his wife was not enjoying the best of health and was wakeful and restless at night, for which reason she slept in a room adjoining that occupied by her husband. For more than a week the Professor had been greeted the first thing in the morning after this fashion: "Richard, my dear, there was that child in my room again last night. I could hear the pattering of its little feet."

He finally remarked: "I'll see if I cannot put a stop to this infant's wanderings, even if I have to sit up all night; if, indeed, the whole thing does not originate with your imagination and the state of your health."

Accordingly, one night after the rest of the household had retired, Sir Richard placed a table in his wife's room, taking in also his favourite books and his writing materials. He settled himself to pass a night in work instead of sleep.

For an hour or two he wrought steadily, turning now and again to his books of reference and secretly congratulating himself upon the facility with which his thoughts arranged themselves into sequence as his pen flew over the paper, owing to the perfect quiet which prevailed, unbroken save by the ticking of the old clock on the landing. Mrs. Owen seemed to be enjoying an unusually sound sleep, possibly soothed by the presence of her husband in the room.

Long past midnight the scientist had fallen to musing, when an unusual sound recalled to him the purpose of his vigil. A

rat, of course, he thought, an unusually large and heavy one, but still a rat. It could be nothing else. Patter, patter, patter. Now close to his chair, now moving away, hesitating and irresolute, the sound continued.

Sir Richard agreed with himself that the sounds bore a remarkable resemblance to the pattering of a little child's naked feet, now indistinct as if on a carpet, again sharp and well defined, coming apparently from the border of polished oak, allowed to show free from the carpet around the room a short distance from the walls.

Mrs. Owen was becoming restless, and Sir Richard feared that, if she awoke, her nervousness would impede careful investigation. He followed the sounds carefully. Always they returned to one part of the room—the hearth. The Professor rose from his chair and moved it close to the spot whither the sounds seemed to tend.

If it was a rat, a new species had been discovered—one that could run head downward like a fly, for the sounds were now directly in front of Owen. Still he could see nothing. Mrs. Owen was turning uneasily and seemed on the point of awaking. It undoubtedly sounded like the pattering of a little child's bare feet around the room, coming always to a halt in the vicinity of the strangely situated fireplace.

This fireplace is a curiosity, the ingenious work of the Adelphi brothers. It would serve as a kind of architectural conundrum. Given a fireplace and grate situated immediately underneath a casement, find the exit for the smoke. The solution is that two passages are provided, one on each side of the diamond-paned window, forming a sort of double barrelled-flue, uniting again and appearing on the roof again as one chimney. Modern imitations there are, and it is interesting to know with whom the clever device originated.

Down on his knees dropped the Professor, his ear pressed to the floor.

Pit-a-pat once more. Something passed close to his face, creating a slight draught. Suddenly he saw that the dust on the hearthstone had been disturbed.

Plainly printed on the white dust caused by the holy-stoning of the hearth, was the print of a little child's bare foot!

"Richard, Richard, there's that child again: don't you hear it? Oh, Richard, don't leave me," cried Mrs. Owen, now wide awake.

Quickly crossing the room, the Professor took up his position at his wife's bedside, stroking her face and hair. He spoke reassuringly, trying to soothe her. The room was perfectly silent, save for the pattering of the unseen feet. The impression on the hearth was visible from where he stood, but he was yet unable to persuade himself that it was due to aught but natural causes. Then as the clock chimed again, the sound ceased. For fully five minutes the scientist stood listening intently, but could hear no sound beyond the beating of his own pulse and the regular breathing of his wife, who had fallen fast asleep.

Leaving the bedside, the Professor hastily brushed over the imprint on the hearth with his handkerchief, blew out the candles and threw himself upon the sofa at the foot of the bed.

The next day Sir Richard had his wife's bed removed to another room, under the pretext of repapering. A stonemason was sent for and ordered to pull up the hearthstone. The work was done soon.

It only remains for me to add that Mrs. Owen, to her dying day, knew nothing of the removal of the stone or of the discovery made underneath; for the work was well done, and after replacing it none could tell that the hearth had ever been disturbed.

Beneath the stone were found the bones of a child, not more than five months old, in a good state of preservation. The rector of Sheen, then only a curate, said the burial service over the little skeleton. The local sexton gave the child's remains a decent burial. The former and the son of the latter are living and will bear witness to the truth of these things.

It is well to remark that a child of five months old does not run about as a rule. Moreover, it is implied that a curate of Sheen became the rector in due course, which is not probable, though it may have happened. The Professor's action in the whole matter also seems hardly consistent with that of a modern man of science. But we await corroboration, or otherwise.

SORDID selfishness doth contract and narrow our benevolence, and cause us, like serpents, to infold ourselves within ourselves, and to turn out our stings to all the world besides.—SCOTT.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, LONDON, W.C.

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Light:

EDITED BY "M.A., LOND."

SATURDAY, DECEMBER 9th, 1903.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi, London, W.C. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

A REMARKABLE MEDIUM.*

This book, an outline of the psychic life history of a highly developed medium, is very striking and very valuable. There are many reasons for saying this, among them not the least being the fact that Mrs. Davies has never been obliged to get money through her powers, and so has been free from the temptation which has succeeded in ruining many reputations. Besides this, also, she had something to lose, for society has not always tolerated the practices which are so graphically described in her book. At the same time the descriptions contain nothing grandiose, or even, in the ordinary sense of the word, elevating, being those of the simple expedients of everyday agencies just over the borderland. This, too, renders the book important, the opinions and impressions of the narrator herself counting for much less than the asserted facts.

It is impossible in a short survey of Mrs. Davies's story to give any proper account of the development of her mediumship. One point, however, must not be passed over, and that is that her condition was at first supposed to be one of hysteria. She could not sleep at night, but could sleep during the day. The doctor gave her medicine, which, naturally, did no good, and he pronounced the case to be a very obstinate one indeed. And while this "hysterical" state continued, Mrs. Davies describes herself as being in a really ecstatic condition—to use her own words, "realising the spiritual spheres whilst still occupying an earthly one." She says, moreover, that even then she was in no way sentimental or enthusiastic, and as to enthusiasm her words are worth recording. Speaking of the early student, she says, he has often brought Spiritualism into contempt, "because before he knows anything about the principles underlying the phenomena, but being convinced these are a fact, he commences to tell his friends and acquaintances all about the matter, what he has seen and heard, &c., and both in and out of season persists in dragging the subject into conversation." The impulsive female, moreover, does not commend herself to Mrs. Davies; "I have heard fat old ladies holding forth about the 'loveliness,' the 'holiness,' the 'blessed atmosphere,' surrounding the medium; all the time I knew the

medium to be a fat, vulgar, coarse creature, whose business consisted of a long invocation in atrocious English, as a prelude to a performance which ended in a silver collection and whose blessed atmosphere reeked of whisky or dust-stout."

In a chapter headed "Expostulatory" the author argues against the notion that the investigation of Spiritualism leads to immorality. She says: "I am acquainted with all the principal mediums in England, but I have never met with a single instance where evil of any kind emanated from the spirits. If there were anything wrong it proceeded from the persons who sought spirit communication. While quite agreeing with Mrs. Davies that the stories of vice and immorality which she has heard recently as having been produced by spiritual agency are for the most part false, she seems a little to underrate the danger which all people run who pry at all into the realm of the Unseen. As she herself says, "like attracts like," but this surely is exactly the point. Only the pure-minded should venture across the border. That no impure teaching has ever emanated from Mrs. Davies's "controls" is doubtless quite true, but it does not therefore follow that impure instruction may not be forthcoming. All people are not of the same transparent simplicity as Mrs. Davies.

The most astonishing of Mrs. Davies's "controls" is "Dewdrop," and the stories told of her active work are useful as showing that there are agencies not far removed from us who are at times able to interfere with the commoner processes of life. Of "Dewdrop" this story is told:—

At one period I sat regularly for a City merchant, now passed over. Through me "Dewdrop" almost managed his business for him; she was often able to predict the state of the market months in advance. He made forty thousand pounds in a fortnight through her means, and in acknowledgment of his indebtedness he sent me in return a silk dress and a dozen of port.

We hope Mrs. Davies will not be hurt if we suggest that this was hardly fair to those who did not know "Dewdrop."

Another business man consulted "Dewdrop" regularly for fifteen years, and was in the habit of calling on me before he went to the City in the morning to hear what she advised him to do. At his death he left me a substantial proof of the gratitude he felt for my assistance.

We are glad to see that Mrs. Davies is ready to substantiate her assertions as to these two gentlemen, to anyone who has the right to ask it of her. Of "Dewdrop" Mrs. Davies further says:—

Her mission is not simply to amuse, and there will be many a one reading these lines who will stop to whisper a word of love and thanks to the Indian spirit-girl who has helped them in sorrow and trouble, saving them from despair, and, in more than one or two instances, suicide.

The following is very curious. One is left in a quandary between the "ministering spirit" and the "attendant sprite":—

The children all have season tickets for the Crystal Palace, and go there very often, and I always asked "Dewdrop" to go with them. One day, when the last pantomime was being played, the little ones went to see what was going on. They were away some time, and on coming home my little girl found she had lost the case with the tickets. We were very vexed about it, as they were only a few days old. She insisted that the tickets were lost in the theatre of the Palace, so we gave notice at the lost property office.

In the evening I interviewed "Dewdrop" on the subject, and asked her if she had gone with the children as usual.

"Of course I did," she answered; "I promised."

"Do you know that Mah has lost the tickets?"

"Yes, I saw her lose them."

"Then why did you not prevent it?"

"Don't be a fool, Medio! How could I help it?"

"Mah says she dropped them in the theatre. Shall we not find them again, 'Dewdrop'?"

* The Clairvoyance of Bessie Williams (Mrs. Russell-Davies). Related by Herself. Edited by FLORENCE MARRIAT. (London: Bliss, Sands and Foster, 15, Craven-street, Strand; or may be ordered from the Office of "LIGHT." Price 6s.)

"Yes, I expect you will, but she didn't lose them in the theatre. She dropped them in the long passage coming out, and a man picked them up."

"What sort of man?"

"A workman, with a dark moustache."

No more was heard of the tickets for some days, when one afternoon a man called at the house with them to claim the reward. I went out to speak to him. He was a workman, with a dark moustache.

I asked him where he had found them. He said, "In the long corridor, near the entrance."

"Why did you not return them sooner?"

"Because I was only at the Palace for that one day, and have been working at some distance until to-day."

This is the "attendant sprite," one would think, but "Dewdrop" is also a "ministering spirit," for hardly a day passes when, Mrs. Davies says, she does not give a chance to someone seeking help in some kind of trouble.

Of Mrs. Davies's clairvoyance much might be said, but as that is after all only another phase of her mediumship space compels us to leave it. Indeed, we should have to transcribe most of the book if we attempted anything like a complete account of the story as given by Mrs. Davies.

The narrative is simple and straightforward, and bears the impress of a sincere conviction. It should be read with much care.

MEMORIAL EDITION OF "SPIRIT TEACHINGS."

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LONDON SPIRITUALIST ALLIANCE.

On Monday evening last, at 2, Duke-street, Adelphi, Mr. J. Fred. Collingwood gave an able address on "The Significance of a Rap," to a very full meeting of Members and Friends of the Alliance; and an interesting discussion followed, in which Mr. R. J. Lees, Mr. J. J. Morse, Mr. Robertson (of Glasgow), Mr. A. Glendinning, and the President took part. A report of the address is necessarily deferred until next week.

On Monday evening, December 18th, Mr. W. Paice, M.A., will give an address on "Some of the Higher Aspects of Spiritualism."

WHOSE HUSBAND SHALL HE BE?

A curious story has been going the round of the Continental journals. It was originally taken from an American paper by "L'Etoile Belge" of August last, and appears to have caught the fancy of some of the Continental editors. It reappears this month in "Annali dello Spiritismo." The subject is a Mr. Baldwin, whose first wife died. He married again, and the apparition of the previous spouse manifested in a threatening manner to the one in the flesh. Matters became very serious and the distracted husband rather anxious. Soon, threats were in a sense fulfilled, and the lady's arms were pinched till they were black and blue by hands which no one saw. The torture became so acute that the tormented wife applied to the divorce court for relief, on the strength of these injuries. The relief sought was granted, and now two persons who adore each other are parted because, as it turned out in evidence, the gentleman had sworn to his first wife on her death-bed never to marry again. The apparition first appeared only to the second wife, but latterly to everyone in the house. The scene is laid in Levarik (Illinois) and the maiden name of the second wife is Teresa Cooper.

God help us! it is a foolish little thing, this human life at best; and it is half ridiculous and half pitiful to see what importance we ascribe to it, and to its little ornaments and distinctions.—JEFFREY.

THE "HIGHER EGO" THEORY.

In your issue of November 25th I find a letter signed "M. C. P.," headed "The Higher Ego," and commencing with the following sentences:—

Twice before, in the columns of "LIGHT," I have sought an answer to a certain question, and failed; yet believing the answer to be of vital importance to many besides myself, I am bold enough to try again.

The question concerns the "Subliminal Consciousness," or "Higher Ego" theory of the source of phenomena. It is admitted by its believers that this "Higher Ego" can and does place itself in rapport with the lower personality. Why, therefore, in the name of all that is reasonable, does it not reveal itself in its own character, instead of masquerading as "Benjamin Franklin," "John Bunyan," "Imperator," and a host of other disincarnate entities?

If "M. C. P." were the only one who had raised the questions above suggested, they might be easily settled by the results growing out of the answers to another question, namely, Which are you prepared to accept—the facts and conclusions attendant upon spirit intercourse, or the theories which certain individuals propound to divert those conclusions into other phases of belief than their procedure from excommunicated spirits? But your correspondent "M. C. P." is not the only one who presses home the question of whence comes the intelligence which, some forty-five years ago, announced itself as the living spirit of one the world called "dead," and that to a concourse of plain, common-sense, intelligent persons, and through a system of telegraphy so new, so strange, and so wholly independent of every individual present, that if some of your philosophic or Theosophic theorists happened to have been there, and undertaken to tell the assembled villagers of Hydesville, on the night of March 31st, 1848, that it was the "Higher Ego" of one of the little Fox children that was making those raps on ceiling, walls, floor, and underground cellar; spelling out the names, ages, dates and professions of scores of people, all assumed to be dead, and "mouldering in the grave," the propounder of such a theory in the presence of those plain, common-sense, wideawake villagers would have been treated as a fit candidate for the nearest lunatic asylum. But the first direct spiritual telegraphy of this century has inaugurated a succession of similar facts—swelling from hundreds to thousands, and from thousands even to millions; from America to all quarters of the globe, and to every condition of intelligence and rank in life; and all the while these telegraphic messages ever claim to be given by the spirits of the dead, all still alive, and the same individualities they ever were.

To begin with America, forty-four of the forty-six States of which I have travelled through; and first, for the "Higher Ego" of the Fox children. A few months after their home had been destroyed—the planks of floors torn up, and walls torn down, by howling mobs—the children were exhibited (by the spirits' stern commands, but sorely against the wish of the "Higher Ego" of the family) in the large Corinthian Hall of Rochester. Here, placed on glass one night, and feather pillows another night, the pale, frightened sisters were dragged before public audiences, whilst tar barrels and pitch were burning in the street outside, waiting to lynch them. On each night for three successive occasions the hapless Fox sisters appeared. The mystic raps were heard all over the vast hall, and committees of the bitterest opponents of the spiritual theory were selected from amongst the immense audiences commissioned to investigate with the sisters each day, and report to the audiences each night.

And each night these committees reported, in the face of hooting mobs and danger to life, that their investigations always ended in proving that the spirits of their friends had come—given tests, in names, dates, and incidents utterly unknown to anyone present, and convinced them that the dead still lived and none but they could have given the evidence that had been received. Still again, this is not all. I have travelled during many years through the States of America and found countless thousands of Spiritualists, all convinced of the ministry of their friends who once lived on earth, and all convinced by precisely the same array of facts to which I have alluded above.

The modes in which the spirit missionaries act are by rapping and tipping, and sometimes moving ponderable bodies without the medium's contact, and all intelligently; sometimes answering queries in simple "Yes" or "No"; still more often by giving communications known only to the so-called dead. I have travelled through nearly all the countries of Europe, and, though with less abundance of demonstration, found the same witness in each land, especially amongst the highest classes of

society. In Australia and New Zealand it was the same. I could count up the tests of independent spirit action by tens of thousands. In unnumbered places the mediums have spoken with new tongues (wonderful "Higher Ego" Scholasticism!). Pictures have been drawn and painted, sometimes by the spirits themselves, sometimes through their mediums. I have seen hundreds of portraits of the so-called "dead," executed by mediums under the influence of spirits, and writings, given sometimes by the spirits themselves, as well as through human mediums.

Both methods have been employed to give wonderful prophecies, warnings of danger, and high and noble thoughts of cheer and promise. (Why don't the Royal Academicians, the writers, poets, and prophets, call upon their "Higher Egos" to help them thus?)

Was it their own "Higher Egos" that convinced William Howitt and S. C. Hall that they had never lost a friend, and instructed them whither they themselves were bound?

Was it his "Higher Ego" that made Judge Edmonds renounce his vast income of Judge of the Supreme Courts of one quarter of the globe, in order that he might profess the facts of the knowledge he had obtained, and proved by thousands of tests, that the dead were all alive again, and did come back and communicate? Was it his own "Higher Ego" that so baffled Professor Hare—one of the greatest scientists of the age—so that, after making dials to catch the "Egos" of the medium, he was caught himself, and declared that "Spirit communion was the grandest fact of the world's history"?

Was it Mr. A. R. Wallace's "Higher Ego" that projected his dead mother's image on a photographic plate, and made him write the plainest, most conclusive, and unanswerable paper that was presented amidst all the mystic vapouring that was read at the late World's Spiritual Congress at Chicago? "Higher Egos"! Pshaw! prove it, Theorists! prove it by facts as strong as the Spiritualists' facts, before you attempt to force such mysticisms upon us as no one can understand, and you yourselves cannot demonstrate. Finally, where does this unfounded "Higher Ego" theory come from? Let us inquire.

In the year 1876 a society was founded, some of the earliest meetings of which took place in the house of the present writer in New York City. The first projectors of that society were Madame Blavatsky and Mr. Henry Olcott, and after a few preliminary meetings they were called "The Theosophical Society." Its alleged aims were to study the literature and experiences of the Ancients, investigate the nature of Elemental Spirits, and promote "modern Spiritualism." For one year I saw, conversed, and was intimate with the founders of that Society every day.

Mr. Olcott managed some of the New York *Spiritual* meetings at which I was engaged, and Madame Blavatsky purchased and kept, in her capacity of librarian of the Society, many rare volumes, many of the contents of which now appear in "Isis Unveiled." The society was neither popular nor well supported. During its continuance Madame Blavatsky repeatedly wrote to the papers defending Spiritualism (as I teach it), and to the New York "Graphic" sent a letter, which I re-published in the "Two Worlds," when I was its editor, offering five hundred dollars to anyone who could disprove the fact of a human spiritual origin for certain phenomena of which she had been a witness through the Eddy mediums. My husband and I were about to leave New York for Boston, and when taking leave of Madame Blavatsky she spoke with exceeding bitterness of the lack of support she had found from "the shrewd Americans."

She then declared that she would go to India with Colonel Olcott and afterwards to England, where she knew she should make a success, as—she then quoted Carlyle's opinion of the English, their numbers and character—and that in language that I, as an English woman myself, do not now care to repeat. Some years elapsed before I heard of Madame Blavatsky again. When I did, she had been to India, seen the necessity of picking up some new doctrines to gratify her English supporters, and, having realised the truth of Carlyle's opinion of his countrymen, lived here, founded a society of Theosophical worshippers, and died in the odour of sanctity, adored by those to whom she had taught belief in the creatures of her vivid imagination, in the shape of "Mahatmas," "Higher and Lower Egos," "Devachans," &c., &c. I have no blame to attach to Madame Blavatsky. I liked her, because she amused me. The results of her policy to herself I leave to her present surroundings in the higher life. To her worshippers the effect of that policy has been to establish a

perfectly baseless and utterly unproven set of theories, without one demonstrable fact to rest upon. Amongst these are (as before named) Lower and Higher "Egos"; the cutting up the one human soul at death into seven parts, each drifting off on its own account to unprovable places; and the doctrines of Re-incarnation, invisible "Mahatmas," &c., &c. I have in the room in which I now write a photograph portrait of Madame Blavatsky, together with an autograph inscription in her well-known handwriting, in which she announces herself as my "unworthy follower." Any of her worshippers are at liberty to call and see this, if they will. Meantime, I strongly suspect that she at the present time rather inclines to attribute her successes in England to Carlyle's opinions than to any design on her part to do wrong. I must close by offering to the Editor of "LIGHT" (the pages of which paper do honour to any cause wherein philosophy, science, truth, and educational form are to be found) a few extracts from the many hundreds of biographical records I have collected, carefully sifted, and proved. In their unvarnished facts they demonstrate, beyond all doubt and rational denial—first, that when the *living* Ego or spirit temporarily leaves the body, it leaves the life force behind, but no "Higher Ego," as I have testified to in scores of personal experiences; and next, that the souls of humanity survive the shock of death, and that they can and do communicate, the good, the bad, and the indifferent alike, with mortals on earth, through the modern spiritual telegraphic system known as Spiritualism.

The Lindens,

EMMA H. BRITTES.

Humphrey-street, Cheetham Hill, Manchester.

HUMAN SACRIFICES IN RUSSIA.

That there can be such a thing as human sacrifice existent anywhere within the domination of a Christian empire seems anomalous. Nevertheless, the following, which is condensed in the "Literary Digest" from "La Gazette de Yakootsk," Siberia, shows that, however anomalous, the sacrifice, if we may call it so, goes on:—

Very few persons in Europe, or elsewhere, are aware that human sacrifices still exist in a part of the Russian Empire. The fact is, nevertheless, certain. Among the Tchuktschi such sacrifices still take place, and seem likely to be practised for a long time to come. At the same time, no blame therefore can be attached to the Russian Government or the Orthodox Church, for efforts by both to stop the custom have proved ineffectual. The sacrifices alluded to are those of old people and the sick, who, finding no pleasure in life, resolve to have done with earthly existence, to rejoin their dead relations, and go to increase the number of happy spirits.

The Tchuktschi who has made up his mind to die immediately notifies his neighbours and nearest relatives. The news spreads in the circle of his friends, and all of them soon visit the unhappy person, to influence him to change his mind. Prayers, reproaches, complaints, and tears have no effect on the fanatic, who explains his reasons, speaks of the future life, of the dead who appear to him in his sleep, and even when he is awake, calling him to them. His friends, seeing him thus resolved, go away to make the customary preparations. At the end of from ten to fifteen days they return to the hut of the Tchuktschi, with white mortuary garments and some weapons which will be used by the man in the other world to fight evil spirits and hunt the reindeer. After making his toilette, the Tchuktschi withdraws into a corner of the hut. His nearest relative stands by his side, holding in his hand the instrument of sacrifice, a knife, a pike, or a rope. If the Tchuktschi has chosen the knife, two of his friends hold him under the arms and by the wrists, and, at a given signal, the sacrificer thrusts the knife into his breast. If the pike has been chosen, two of his friends hold that weapon, and two others throw the victim on its point. For strangulation, the rope is put about his neck and the sacrificers draw it until death ensues. Then the assistants go to the corpse, reddening their hands and face with blood, and place it on a sledge drawn by reindeer, which draw it to the place of the funeral. Arrived at their destination, the Tchuktschis cut the throat of the reindeer, take from the dead body its clothing, which is torn in pieces, and place the corpse on a lighted funeral-pile. During the incineration, the assistants offer up prayer to the happy in the other world, and suggest those to watch over them and theirs.

These horrible practices are followed to-day with the same exactness as in ancient times. The Iukatchis, the Lamouts, and the Russians, invited to these sacrifices, often take part in them, although there is no example of one of them having taken the same road to reach the other world.

GLEANINGS FROM THE FOREIGN PRESS.

THE BERLIN SEANCES.

These séances, the most remarkable that have been held on the Continent since the famous ones in Milan, will probably have particular interest for some readers of "LIGHT" from the circumstance of the medium being an Englishwoman, who resides in Gothenburg, near Stockholm, in Sweden. She is a private medium who kindly placed her gifts at the disposal of the Berlin Sphinx Alliance, that association merely paying her travelling expenses to and from her home. A most remarkable circumstance is that during all the manifestations she was quite awake and conscious, carrying on conversation at intervals with those of the circle in her immediate vicinity. The facility with which these séances were managed will be gathered from the following account, taken in substance from "Psychische Studien," in addition to what has already been published in "LIGHT." The premises used were those of Herr A. Weinholtz, Grunerstrasse, and consist of two rooms on the street floor—shop premises in fact—having two doors and a window. One of the doors and the window were closed with revolving iron shutters, so that no one could get into or out of this isolated room except through an inner door in the centre of the partition which divided the two apartments. The street door of this second apartment admitted the company. Light was directed to the séance-room through the central door in the partition, and this light shone obliquely, as it came from a shrouded gas lamp placed on a desk against the street wall of the outer apartment, and was diffused through the inner room in sufficient quantity to enable those sitting nearest to the medium to constantly observe her in her chair, which was placed entirely outside of the cabinet. This cabinet was formed of curtains hung against the end wall opposite the partition, and was of the following dimensions: Length about five feet, height about six and a-half feet, and depth from the wall about three feet. The building is of stone and iron, and the wall against which the curtains were hung is a foot and a-half thick. The two rows of sitters, fifteen in each row, formed a kind of half-circle in front of the medium, but the two ends of the inner semi-circle almost covered the corners of the cabinet, so that the medium and the end sitters of the inner row were in line. The outer row was placed so that those nearest the ends blocked the intervals made there in the inner row. Among the company who took part in the séances were several members of the clerical and lay aristocracies. Some dissatisfaction was expressed that more rigid test conditions had not been observed, but Mrs. d'Esperance at the time was not disposed to give any so-called test séances, and consented to sit only on her own conditions, to which all present had to subscribe. No seat was to be relinquished during the séance, and each one by his own quiet and proper behaviour was to endeavour to maintain the harmony of the meeting. No one, unless by the express permission of the medium, the leader of the circle, or the materialised spirits themselves, was to touch the last-named or any of the fabrics produced by them. The representative of Herr Aksakow—Herr Wittig—while feeling these conditions somewhat stringent, believes that he adequately observed the phenomena which he described, and which he thinks eminently worthy of further scientific investigation under more mutually acceptable terms. The only infringement of these stipulations on the part of any of the sitters was when Mr. A. Weinholtz—the gentleman on whose premises the séances were held—rose from his chair to follow one of the apparitions, as related below. This gentleman was sitting on the first seat of the inner row, and therefore about a couple of paces from the corner of the cabinet to the right of the medium. He states that he sat close to Herr Fidler from Gothenburg in order to observe the latter, not because he doubted him in any way, but in order to be able later to verify the fact that the medium received no assistance whatever from him. The narrator says that he could, in spite of the darkness, see the complete outline of the medium, and could watch her every movement. Among the more noteworthy phenomena which he observed were (1) a lady of stately appearance, some-

what above the middle height, with long, flowing white robes. (2) A man of gigantic proportions, who had to stoop in order to get out of the cabinet, and who then, erect and with a majestic step, walked among the assembled company, threw the loose folds of his toga clean over his left shoulder, and heartily shook hands with several people, the narrator among the number. The size of his hand was in proportion to that of his body. (3) A little, dark, non-luminous shape stepped out of the cabinet and spoke to Herr Fidler, asking for the mouth-harmonica. Mr. Weinholtz procured the instrument from the person who played, and in handing it to the little apparition closed his hand over that of the child's, and recognised it to be a small, warm, soft child's hand, which, he judges, might be that of a "three-year-old." Finally, he saw on the floor to the left of the medium a small white mass about the size of a child's head, which, gradually growing bigger, rose in the air and parted in two, taking on a kind of human shape, but immediately disappearing before his eyes. In the second séance he remarked that the phantoms which he saw always came out of the cabinet by the side curtain. On this occasion the stately lady reappeared, and he observed that under her long, flowing white robe she wore another garment of a black, veil-like texture. She went to him straight from the cabinet, and then stepped towards Herr Nordmark, giving the latter a rose. (This incident has already been recounted in "LIGHT.") The apparition then returned to the cabinet, shaking hands with several on the way. As she passed the narrator, Mr. Weinholtz, he stretched out his hand and begged that she would give him hers. She stood for a moment before him, and he could recognise her figure, features, and long black hair, while she gave him her hand. As she entered the cabinet her glance, so to speak, was still turned towards him, and he said in English: "Do you like me?" She came back at once, seized with both of her hands his right, and shook it warmly. Thereupon she quickly returned to the cabinet. At the same instant as the curtain fell behind her, he raised the side one and put his head within. There he saw a kind of white cloud about a couple of feet high, which, while visible, gradually became smaller until finally it disappeared—seemingly, on the floor. In this second séance Mr. Weinholtz saw what he believes to be an incident not observed by any of the others present. He says: "About two paces in front of the medium I saw a small white mass which gradually increased in size, and when nearly complete several times contracted again, but finally took human shape. Suddenly—and this is what I think I exclusively noticed—there stood directly in front of the medium's chair—so that it had the appearance as if the latter had arisen from her seat—a dark shape which, slowly hovering about for a time, ultimately appeared as a stately dame in gleaming garments as in the first part of the séance. From my place I could tell by the outline of the light (from the adjoining room) shining on the wall that the medium still sat on her chair. This shape vanished in the following fashion before the eyes of the observers: The upper part of the body parted from the under portion, and floating backwards towards the cabinet, disappeared in the air, while the lower portion, growing smaller and smaller, vanished on or through the floor. I was on the point of raising the curtain of the cabinet when there crept towards me a shape of about the size of a five-year-old child, but with a disproportionately large head. With both hands it gripped my right leg and held it for a few seconds. I observed at this moment that my neighbour, Herr Stossmeister, stooped and touched the child's head. At length, creeping backwards, it disappeared in the cabinet." During all these manifestations Herr Weinholtz perceived a temperature of icy coldness, and states that the effect appeared to proceed from the cabinet.

PATIENT endurance of misfortune will alone half conquer it, while impatient murmuring does but increase the burden which we bear.—THOMAS DUNMAN.

THE SIGNIFICANCE OF LIFE.—If nature is indeed God's book, and if we are competent to decipher even the simplest words of His handwriting, He has meant us to be happy here and hereafter; perfectly happy hereafter, partially happy here. Virtue, not misery, is the appointed road to Heaven. Though the perfection of the race is the great, it is clear that it is not the sole, purpose or significance of life. The perfection of the individual is indicated by marks just as obvious. We are sent here, and endowed thus, not only to do our utmost for the improvement and progress of the world, but to do our utmost also for the development, utilisation, purification, and strengthening of our own individual natures.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Information Wanted.

SIR,—I am writing to ask you if it is possible for anybody to make out—by means of mental quality, trance-state, &c.—another person's residence, if the persons are unknown one to the other?

What are the conditions under which this can be done?

71, Rue du Marché, Brussels.

GUST. O. KLOSS.

December 2nd, 1893.

Thought-Transference.

SIR,—The following was told me by a gentleman holding a distinguished position at one of our universities (I am not allowed to give his name). Though, of course, well acquainted with Greek, it recently happened to him—as perhaps to most of us occasionally, even with regard to common words in a language with which we are familiar—to be momentarily at a loss for the Greek word for “blind.” Instead of τυφλός, the word πτωχός (beggar) obtruded itself. A friend just then entering the room, he exclaimed, “What is Greek for ‘blind’?” The other immediately replied, “πτωχός.” The fact that the words “blind beggar” have a certain common association hardly accounts for the coincidence of such a mistake occurring spontaneously to two persons, to both of whom the right word was familiar, at the same time.

C. C. M.

“An Alternative View of Re-incarnation.”

SIR,—The very able, lucid, and profoundly interesting paper signed “Quæstor Vitæ,” “An Alternative View of Re-incarnation,” in your issue of November 11th, claims the earnest attention of all your readers who are students of occult thought.

It certainly claimed mine, and I thank “Quæstor Vitæ” for much food for thought, as well as information. I confess that my intuitions run on the same lines, and I sincerely hope that “Quæstor Vitæ” will further enlighten us with his “speculative statements” and trust to our intuitions to take or leave.

Though I have felt an intellectual belief in the hypothesis of Re-incarnation, I have felt for some time that my belief is founded chiefly on the doctrine of justice as we conceive it. And as we conceive justice, Re-incarnation seems the only solution, with Karma, to re-adjust the inequalities of life; also to explain the differences in life as to why one man is born rich, clever, good, and in good circumstances, and why another is placed in an absolutely differing condition, one hopeless from the beginning, &c., &c. I can quite see that the real aim in life, when mind has been awakened, should be to get out of the vicious circle of re-births, as Christians, let us say, by Regeneration in the alchemic sense, taught loosely by exoteric Christianity (true all the same); and that when that is accomplished no further need for Re-incarnation exists. Otherwise Re-incarnation seems necessary. I think I see a germ of an admirable reason why each state in life is “honourable” inasmuch as “each unit shares on its return to the zenith of Being.”

Still that leaves the fact that some units “are not required to acquire the whole of experience.” This leaves open so vast an area of still further process that one is obliged to cease thinking at this point, but it is an interesting one, as proving “some vessels made to honour, some to dishonour”—there a great why? which faith, *pro tem.*, must bridge over until further knowledge, which “Quæstor Vitæ” may perhaps kindly give, for I am truly glad to see that we are told that the article referred to is an introductory basis of an alchemical interpretation to follow.

ISABEL DE STEIGER, F.T.S.

Spirit Guides and Theosophy.

SIR,—I notice that your correspondent “In Utrumque Paratus” contrives to mention my name no fewer than ten times in the course of his reply to my letter. Believing in principles rather than persons, I will avoid this precedent, and address myself to what I conceive to be the points at issue.

1st. Does Theosophy teach that entities inhabiting the lower astral plane, or Kama Loka, are progressive? As long ago as 1885, Mr. Sinnett, in the annotated edition of “Esoteric Buddhism,” wrote (p. 125):—“It will be readily perceived that as the soul slowly clears itself in Kama Loka of the affinities which retard its Devachanic development . . . it is inevitable that there must always be in Kama Loka an enormous

number of entities nearly ripe for a complete mergence in Devachan. . . . That is to say, these entities have slowly progressed in spirituality since death, they have been passing upward and onward from stage to stage. Anna, when speaking of the struggle which takes place in Kama Loka between the opposing instincts of good and evil, he wrote:—“That struggle appears to be a very protracted and variegated process, and to constitute—not, as some of us may have conjectured at first, an automatic or unconscious assertion of affinities or forces quite ready to determine the future of the spiritual monad at the period of death but—a phase of existence which may be, and in the vast majority of cases is more than likely to be, continued over a considerable number of years. And during this phase of existence it is quite possible for departed human entities to manifest themselves to still living persons through the agency of spiritual mediumship, in a way which may go far towards accounting for, if it does not altogether vindicate, the impressions that Spiritualists derive from such communications.”

Mrs. Besant's study has led her to similar conclusions, as may be seen in her last manual.

There is an interesting reference to this subject under the head of “Trailokya” in the “Theosophical Glossary”:—“Kama Loka has, like every other region, its seven divisions, the lowest of which begins on earth, or invisibly in its atmosphere: the six others ascend gradually. . . .”

The conclusion is inevitable that Kama Loka is the abode of entities that are gradually progressing from the extreme of materiality, on the one hand, to Devachanic spirituality on the other. In my opinion those writers, both Theosophical and non-Theosophical, make a great mistake who comprehensively describe the inhabitants of Kama Loka as shells, spooks, suicides, executed criminals, &c., &c. Whither, in the name of fortune, goes the average good man? He is not pure enough to go into Devachan, and must therefore pass slowly through the Kama Loka purgatory, and during this period he can be recalled to earth by various means, though whether it is wise to so recall him is another matter altogether. There is therefore no reason why a Spiritualist should feel hurt if told that his control comes more probably from Kama Loka than from Devachan. The quotations given by your correspondent from the “Religio-Philosophical Journal” only illustrate once again how fond Madame Blavatsky's critics are of dwelling upon points of divergence rather than those of harmony. The quotations I have referred to look as if they had been carefully picked out with a view of widening the gulf between Spiritualists and Theosophists. It is well known by this time that Madame Blavatsky's teachings were not intended to be swallowed whole like Roman Catholic dogmas, but to be reasoned upon and analysed; and if this were carefully done, I believe that very few of the statements made in these quotations would be rejected even by ardent Spiritualists. Many of them are admitted already, e.g., the danger from evil and earth-bound spirits.

2nd. Can an entity in Devachan communicate with those on earth or control a medium? Madame Blavatsky states distinctly that the Devachani can communicate with those it loved upon earth. What she says on the subject will be found at p. 71 of “Death and After,” quoted from p. 150 of the “Key to Theosophy.” The communion is metaphysical and spiritual only, and is not of the nature of a “control,” as that word is usually interpreted, though it may be easily mistaken for such by those who are not versed very thoroughly indeed in psychic mysteries. It is pretty evident that much more remains to be taught us or to be discovered by us (whichever phrase the reader prefers) on this particular subject. We are told nothing of the exact *modus operandi* of this communion, and very little about its possibilities, but it seems to me that it is a spiritual and metaphysical communion only; that is to say, Manas in Devachan communicates freely with the still embodied Manas of the loved one on earth. The consciousness of the Devachanic entity, with regard to its loved one, is confined to the Manasic or soul plane, and does not extend to that loved one's physical appearance and physical surroundings upon earth. This is what I meant in my last letter by saying that the Devachani could communicate with us and yet he would not focus his eyes upon this earth and see our physical environment as we see it. I have no doubt that this communion is constantly taking place with all of us, though our physical brain-minds do not become conscious of it. With

no people it is a vague intuition, with others a dream, a vision, a voice; and it seems to me that it might be easily mistaken for an orthodox "control," though it must be widely removed from such. What it seems to be the Ego in Devachan we are not in a position to assert dogmatically.

3rd. Is Devachan an illusion? It has been stated to be an illusion by Madame Blavatsky and many writers following her, and this word "illusion" has proved a stumblingblock to many. In "Death and After," p. 46 *et seq.*, Mrs. Besant explains very clearly the sense in which the word is to be understood. Devachan is no more an illusion than this earth life of ours, but "in a metaphysical sense all that is conditioned is illusory. All phenomena are literally 'appearances,' the outer masks in which the One Reality shows itself forth in our changing universe." Each plane is real from its own standpoint, although evanescent and ephemeral compared to the One Reality. We never see the thing itself, either on this plane or in Devachan, we only perceive its outer mask. This is, apparently, the sense in which Devachan is an illusion. That is to say, except in this metaphysical sense, it is not an illusion, but in truth, being less material, it is nearer reality than earth-life.

H. S. GREEN.

This correspondence has now, we think, gone far enough. From this last letter of Mr. Green's it is pleasant to find that the thoughtful Spiritualist and the thoughtful Theosophist are not so very far apart on certain points, though they call things by different names. But if the Theosophist would only cease to be so "cock-sure"!—ED. "LIGHT."]

The Eddy and Holmes Mediums—Madame Blavatsky.

SIR,—One of the most serious obstacles impeding the advance of genuine scientific Spiritualism has been the persistent "vindication" of fraudulent mediums (?) by well-meaning but uncritical Spiritualists. No matter how patent and glaring the trickery, or how thorough and complete the exposure of the pretended mediums, there have been always plenty of honest, worthy people, credulous, devoid of the faculty of rational discrimination, who rush to the defence of the exposed cheats, and solemnly aver that they are true mediums, sadly abused by the ungodly expositors. Despite the many exposures of the wholesale trickery of the Eddys and the Holmeses, published in years gone in the various Spiritualistic journals in America, our good brother Robert Cooper* is moved to deny the truth of the facts recently published by me anent these alleged mediums and thoroughly exposed tricksters.

As stated in "LIGHT," I have full proof of every statement made in my paper at the Psychic Science Congress, and these evidences will be embodied in my forthcoming work on Theosophy. In that work will be given the overwhelming evidences of fraud by these mediums.

In the case of the Eddys, among those thus testifying whom I shall quote, are these: Algernon Joy, secretary British National Association of Spiritualists; the editor of the "Banner of Light"; the editor of the "Olive Branch," a Spiritual journal; Newman Weeks, President Vermont State Association of Spiritualists, a neighbour of the Eddys for years; Horatio Eddy, one of the two mediums, who declared repeatedly that all the manifestations of his brother, William Eddy, were fraudulent; Webster Eddy, who also acknowledged that the materializations of William were fraudulent; Mrs. Ada S. Eddy, wife of William Eddy who discovered the frauds of her husband, and gave me full details of the whole matter; Mrs. Eva Eddy, wife of Webster Eddy, who discovered the entire fraud while living for months in the house in which the manifestations reported by Colonel Olcott took place, and who was there during Olcott's stay; Dr. Geo. M. Beard, a trained scientific expert, who plainly saw Horatio producing the phenomena himself, and published a thorough *exposé* of the shallow trickery of both the Eddys; Mrs. Sophia Chase, sister of the Eddys; and others.

Misled by Olcott's and Blavatsky's sensational "yarns" about the Eddys, I and my wife strongly believed in the genuineness of the phenomena they presented. My wife, shortly after Olcott's visit, spent a week at the Eddys' homestead, investigating the phenomena. She went there without a doubt of their genuineness; but she discovered that the whole of the performances were spurious. Details of her proofs of this were published by me many years ago in various American papers, and will be embodied in my book.

In the case of the Holmeses, I give the evidence of Robert Dale Owen; Dr. H. T. Child, the manager of the Holmeses' séances; the confederate who personated Katie King; and others. In addition, I know from personal experience that their manifestations were flimsy trickery. I attended their séances in Philadelphia, and saw the spirits (!) of John and Katie King, George Washington, Bishop Polk, and others. The whole performance was a very weak, transparent fraud from first to last, and that such manifest trickery should be accepted as the work of spirits is a sad commentary upon the weakness and pitiable credulity of human nature. Thus, through my own experience with the Holmeses and my wife's with the Eddys, I am enabled to give positive personal evidence of the true nature of the alleged mediumship of these parties. Granting [that there was a modicum of genuine phenomena attending them, which I do not believe, this would not affect the conclusions based upon the general fraudulent character of their performances.

Mr. Crump* is mistaken in asserting that the evidence against Madame Blavatsky, to a legal mind, would not bear close investigation. The opponents of Madame B. in India were very anxious to have the matter tested in the country, and did all they could to have it legally determined; but Madame and the Theosophists could not be induced to go into court. On the very day that she was to be subpoenaed as a witness by the opposition she left India, and never thereto returned. In the libel suit brought by her against Dr. Elliott Coues she ignored all matters pertaining to the phenomena, and sued him only on one point involving her moral character, wholly disconnected with the phenomena. Dr. Coues tried to have the case broadened, so as to include some of the occultic matters in his *exposé* of the lady, but she and her lawyers resisted all such attempts. The wholesale evidence in my possession, covering every statement made in my book as well as in my paper at the Congress, I am ready to submit to a legal tribunal. I am prepared to sustain all I say in court. I have a mass of important evidence of which not a hint has been given to the public by me, and which would much surprise the Theosophic leaders if they knew that I had it. I have several hundreds of their private and esoteric documents, ranging in date from 1875 to 1893. As an offset to my statements Mr. Crump refers to the narrative in the "Old Diary Leaves" of Colonel Olcott in the "Theosophist," ignoring the fact that those "Leaves" confirm various of my affirmations. Is Mr. Crump unaware that Colonel Olcott, in them, is continually exposing the defects and shortcomings of Madame Blavatsky, particularly the falsehoods in her speeches and writings; and that in the October "Theosophist" he virtually endorses the allegations of Mr. A. P. Sinnett that he had been recently informed by Koot Hoomi that statements in the "Secret Doctrine," embodied in alleged letters of Koot Hoomi, in criticism of certain teachings of Mr. Sinnett in "Esoteric Buddhism," were not written by him (Koot Hoomi): that is, they were forged by H. P. B. in the name of Koot Hoomi? Is he unaware of the internecine war now waging between Annie Besant and W. Q. Judge on the one hand, and Messrs. Sinnett, Olcott, Edge, Old, and others, on the other; and that Mrs. Besant and Judge, the heads of the Esoteric Section, have within the last few months issued at least three papers of instructions to the members of the Esoteric Section, directed primarily against Olcott, Sinnett, Edge, and Old, the latter two being suspended from the Esoteric Section till they apologise for certain remarks of theirs in the "Theosophist" reflecting upon Mr. Judge? If any Theosophist disputes this I can furnish him or the Press with verbatim copies of any or all of the three instructions, possessed by me, via the Astralo-Mahatmic Telephone and Express Line, ever plying between the Theosophical headquarters at Adyar, Madras, and my office in San Francisco, California.

WILLIAM ENMETTE COLEMAN.

Husbands and Wives in Heaven.

SIR,—*Apropos* of an article with the above heading in your issue of November 25th, I send you parts of a message received four weeks ago by a friend of mine, who has developed the power for automatic writing only within the last six months. Her brother writes first, and says:—

"G—— is here. Yes, it is so; every spirit finds his or her counterpart sooner or later—if not on earth, then here; but very often the marriages of earth are annulled here, so to speak; for the two are not those God made for each other. . . . If on earth a man has married two wives, and has been apparently

happy with both, nevertheless, when they come over, one (or both) will find her counterpart in some other spirit; or will know that she has not found him in her earth husband. He may still be on earth; and even if not, she may have to wait long before finding him in her own or some other sphere; for it often happens that counterparts do not come into the same sphere for ages; or, if they do, they are kept apart until the proper time."

Then, in answer to a question by the medium:—

"No, I have not my other self here yet; but I know now where she is, and some day we shall be together. She is still in the body on your earth. I go to her and help her all I can. . . . Soon I hope to be able to communicate with her: she does not know anything of spirit communications yet."

After this the medium's control changed, and an old friend of mine, our family doctor, himself a well-known Spiritualist, mesmerist, clairvoyant, lecturer, and writer on electro-biology when on earth, and who had passed away more than ten years ago, began to use the medium for automatic writing:—

"S—H—is with you now, my dear child. Yes, I married twice on earth, and my second wife is still living on the earth. It is quite right what your brother has been telling you. God has intended each male and female spirit to find his and her counterpart, either on earth or here in the spirit world. For many reasons they cannot always do so on earth (as you know, your own Guardian Angel did not live on earth at all, but on another sphere, though her Omega did), and many are kept apart for various reasons; but sooner or later they meet and are united in spirit, for each will supply what is lacking in the other; but even if both are in the spirit land, they may not come across each other for some time—not till God sees it is the right time to give them to each other."

Question asked: "Have you found yours?"

"Yes, I have, my child, and I am indeed happy. We are nearly always together, working and learning."

I may add that the medium had only heard of Dr. S—H—a few weeks previously, and that was on the occasion of her "sitting at a table" with me, when he spelt out his name. The same night, on arriving at her own home, she had writings from him (as, indeed, she had almost every other day subsequently). It was not until after the foregoing message was shown to me that the medium knew that Dr. S—H—had had two wives, and that the second was still alive. Indeed, it was not until she had received two or three communications from him that she was aware I had known him in earth life, for nothing was said about Dr. S—H—at the time she first heard of him, that is to say, on the occasion of his spelling out his name at the table-sitting.

Two messages from Dr. S—H—to me came through her within a week of the sitting mentioned above, and both referred to matters she could not possibly have been cognisant of. This was all the more convincing, for, as already stated, she was unaware, till some time afterwards, what connection there had been between us on earth, or, indeed, if I had known him at all personally.

Tregony, Lewisham Park, S.E. H. TOWNLEY GILL.

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday we enjoyed a good lecture by Mr. Bradley, on "Spiritualism of Past Ages." Sunday next, Mr. Bertram, an address, at 7 p.m. Thursday, at 8 p.m., séance, Mrs. Bliss. Admission by ticket only, to be obtained at the above address.—J.B.

311, CAMBERWELL NEW-ROAD.—Wednesday, inquirers' meeting at 8.15 p.m. Sunday, seance at 11.30 a.m.; "Prophets and Mediums of the Bible," at 7 p.m. In furtherance of the scheme for providing South London with headquarters for Spiritual work, donations may be sent to the secretary, S.L.S.M., 311, Camberwell New-road. Funds urgently needed.—CHARLES M. PAYNE, Secretary.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last the guides of Mr. Stewart Clark discoursed upon "Whatsoever thy hand findeth to do, do it with all thy might." Mrs. Wootton's guides followed with good illustrations of clairvoyance, and free healing was given at the close with much success. Sunday, at 7 p.m., open circle, with organ recitals; inquirers welcomed. Tuesday, at 8 p.m., séance, Mrs. Mason. Sunday, December 17th, Mr. H. Towns.—J.H.B., Hon. Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening we had the exceptional privilege of listening to a lecture on Spiritualism by Mr. James Robertson, president of the Glasgow Association of Spiritualists. A most intellectual and instructive discourse was given, showing plainly that in Mr. Robertson Spiritualism has one of its most able exponents. It is hoped that this lecture will shortly be printed. On December

10th, Mrs. J. M. Smith (of Leeds), at 11 a.m., short address and psychometry; at 7 p.m., short address on Clairvoyance. December 24th, Mr. J. J. Morso.—L.H.R.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. H. Junor Brown, "The Grand Hotel," Melbourne; France, P. G. Leymarie, 1, Rue Chabannis, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middel-Laan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Norway, E. Torestonsen, Advocate, Christiania; Russia, Etienne Goussier, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 13, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.—The Manor Park branch will hold the following meetings at 13, Berkley-terrace, White Post-lane, Manor Park:—Sundays, 11 a.m., for inquirers and students; the last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 9 p.m., prompt, for Spiritualists only, the study of Spiritualism. And at 1, Winifred-road, Manor Park, the first Sunday in each month, at 7 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., inquirers' meeting.—J. A.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—On the occasion of their second annual social tea and concert the members and friends of this prosperous society had a very happy evening on Monday, the 27th ult., at the Workman's Hall, West Ham-lane, Stratford, E. The proceedings commenced punctually at 7.30 p.m., the company numbering 120, and certainly much praise is due to the little band of workers who had undertaken to provide the refreshments. After tea the seats were re-arranged and the company settled themselves to listen to the musical entertainment. Miss Reynolds, the accomplished daughter of Dr. W. T. Reynolds, of Forest Gate, opened with a brilliant played pianoforte solo, for which she received a full measure of applause. This was succeeded by the duet "Gipsy Countess," very efficiently rendered by Mrs. James H. Robertson and Mr. H. Russell—the lady's full rich tones being specially appreciated. Mr. R. R. Wright then followed with the "Three Little Pigs," causing endless amusement to young and old. The recitation called "Kissing Cup's Race" was then given by Mr. Ben Gardner in excellent style. Mr. Clement Watson played the "Lost Chord" (Sullivan) upon the cornet with great taste. "The Bedouin's Love Song" (Pinsuti), and "Flight of Ages" (Bevan) were next rendered by Messrs. J. H. Clifton and J. W. Patmore respectively, and were both loudly applauded, Mr. E. J. Gozzett playing "Fancy waits for a golden vision," a violin solo by Verdi, in very excellent style between whiles. Next came a violin trio by Mr. Gozzett and Messrs. Robertson and Lovell, which showed a very careful rehearsal. After a brief interval Mr. Herbert Watson resumed the proceedings with a clever musical sketch of his own composition, his inimitable rendering of which created an emphatic demand for an encore, which was complied with; and then Mr. Patmore sang the "Last Watch" (Pinsuti) in his usual excellent style, succeeded by Mr. Clifton with "On the rolling billows," sung with fine effect. Mr. Ben Gardner recited "The Old Actor's Story," after which Messrs. Clifton and Patmore gave Balfe's duet "Excelsior," which was perhaps the "thing" of the evening (encored). Then followed the organ solo, "The Chorister," by Mr. C. Watson, which was exceedingly well performed. "The Goblins of the Old Churchyard," by Mr. H. Russell, created much amusement, and a well rendered violin trio, "Romance" (Challoner), then brought the concert to a finish, after which "Auld Lang Syne" was sung in a very hearty manner by the whole company. Very special praise is due to Miss Reynolds, not only for her own brilliant performances on the pianoforte but for her untiring energy and great ability in acting as accompanist. All the officers and the helpers of the society deserve much thanks for the great and unanimous with which they all worked. We noticed with much pleasure that the proceeds of the entertainment would be sent to the West Ham Hospital, which is just now somewhat languishing for want of funds. The platform was most artistically decorated with beautiful chrysanthemums and evergreens kindly lent by Messrs. G. Low and Son, Forest Gate, and a fine-toned pianoforte was likewise kindly lent by Mr. Ricketts, of Stratford. Speaker for next Sunday, at 7 p.m., Mrs. V. R. —J. RAINBOW, Secretary.

TO CORRESPONDENTS.

"QUESTOR VITÆ."—Unavoidably postponed.
NEWTON CROSLAND.—We must beg our correspondent to adhere to the ordinary forms of courtesy.

THE province of the soul is large enough to fill up the cranny of your time, and leave you much to answer for if you are wretched by your neglect.—DAVIDS.